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ABSTRACT

Definitions of "bilingualism" and "biculturalism" and a brief history of the development of the Bilingual Education Act are followed by a discussion of various factors that influence the educational outcomes and aspirations towards higher education of Mexican American students in the southwestern United States, particularly California and Texas. Some of the more important historical and socioeconomic factors that relate to Mexican Americans are covered, with emphasis on the family and traditional ties of family members and corresponding roles. A summary of some of the bilingual education programs and their results is followed by observations on some major obstacles to achievement for the Mexican American student. The role of the teacher is emphasized as the key to the motivation and higher aspirations of Mexican American students. How teacher attitudes influence student performance is described and effective teaching characteristics are reviewed: teachers must be liberally and humanely educated to promote humanized teaching; they must have a positive and encouraging attitude and should be capable of warmth, kindness, understanding, and flexibility. (CM)

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MOTIVATING THE MEXICAN-AMERICAN STUDENT TOWARDS HIGHER EDUCATION

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Motivating the Mexican-American Student Towards Higher Education

ABSTRACT

This paper concerns the motivation of Mexican-American students towards higher education. Starting with definitions of "bilingualism" and "biculturalism," a brief history of the development of the Bilingual Education Act follows. The author then covers some of the more important historical and socio-economic factors that relate to the Mexican-American, with emphasis on the family and traditional ties of family members and corresponding roles. A summary of some of the bilingual education programs and their results is given along with observations on some of the major obstacles to achievement for the Mexican-American student. The role of the teacher is seen as the key to the motivation and higher aspirations of the Mexican-American student and some suggestions are given concerning teacher-student relationships. The paper is oriented towards Mexican-Americans of the southwest, with most of the emphasis on California and Texas, the two states with the largest cities of Mexican-American population.

INTRODUCTION

This study is concerned with the motivation of Mexican-American students towards higher education. Although there are well over ten million Spanish-speaking people in the United States, the Mexican-Americans have been referred to as the "least known, the least sponsored, and the least vocal large minority group in the nation." Representative Edward Roybal of California has said that the "Mexican population of the Southwest is little known on the East Coast and not much better understood in the Southwest itself." One Mexican-American has said, "We're the best kept secret in America."

Since the end of World War II, various organizations have been formed to help the Mexican-American better himself socially and economically while at the same time preserving his Mexican culture. The GI Bill, which gave many Mexican-Americans the opportunity to take advantage of their educational rights, and the Civil Rights movement have been factors in awakening many Mexican-Americans to the advantages of obtaining an education. During the last few years there is evidence of an increasing awareness on the part of educators, teachers, and people in general, that Mexican-Americans are capable of achieving and contributing in a vital way to our society <u>because</u> of their rich heritage and background rather than being hindered in education because of it.

Therefore, our schools and universities must take responsibility for preparing teachers who will have a better understanding of the Mexican-American student and of his special problems in order that he develop to his fullest potential. Difference in culture and heritage background should not imply deficiency in intellectual ability. The role of the teacher can

be a significant factor in whether or not many of our Mexican-American students will find the incentive to continue beyond high school with their education.

The research for this study has for the most part been limited to material written during the last ten years and to the Mexican-American of the Southwestern states, with emphasis on California and Texas. The reason for this is that 80% of the estimated Mexican-American population is in this southwestern region and most of the research studied focused on those two states where the largest cities of Mexican-American population are located (Los Angeles, El Paso and San Antonio).

Until quite recently, there has been little material written by Mexican-Americans and much of the past literature dealt with statistics and "repeat" material not relevant to current issues or problems of the Mexican-American. Because of recent legislative mandates and the growing problem of immigration of non-English-speakers into the United States, it seems clear from the research studied that our educational system is going to have to place more emphasis on the importance of a bilingual and bicultural approach in the teaching of Mexican-American students. Not only will the merging of the two languages and cultures within the school process be advantageous to the Mexican-American student by instilling within him a sense of dignity and pride in his heritage, but it will also serve to benefit the Anglo student by his increased awareness and understanding of another culture within his own country.

In pointing out some of the problems that Mexican-American students have faced in the past and continue to pace in the present, with regard to education in our country, this study attempts to show that teachers hold an important key to the success of the Mexican-American student. Through

effective teaching, complemented by the bilingual and bicultural approach, the teacher can have a great influence in motivating the Mexican-American on towards higher education.

Note: The term "Mexican-American" has been used throughout the paper as a personal choice. Other Spanish-speaking persons may prefer other terms such as "Chicano", "Spanish-American", "Latin American", or "American of Mexican descent". Ther term is less important than the true worth of the individual. Congressman Henry Gonzalez has stated that he never saw a "hyphenated" person, and educator and author, Manuel Servin, replied when asked what he preferred to be called, "I don't care what you call me, as long as you call me to dinner!"

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Definition of Bilingualism:

There have been many attempts to produce an exact definition of "bilingualism", but the only agreement among its various users is that it refers to the knowledge and use of two languages by the same person. Persons who have been classified as "bilingual" range from those whose native language is Spanish (for example, and as related to this paper) and who speaks a little English; to the person whose native tongue is English and who speaks a little Spanish; to the person who has grown up speaking both English and Spanish and who is fluent in both languages. Psychologists, linguists, sociologists, and educators have spent time and effort trying to formulate a satisfactory definition of "bilingualism" that is both specific and useful. However, no general definition that satisfies everyone has been produced.

Psycholinguists describe two types of bilinguals: the compound bilingual and the coordinate bilingual. The compound bilingual has a single language system. He mixes both languages unknowingly. The coordinate bilingual, on the other hand, seems to operate on two separate channels. Unlike the compound bilingual, he knows which language he uses. Whereas the compound bilingual learns language in one setting (both English and Spanish are spoken at home), the coordinate bilingual learns language in two settings (Spanish is spoken at home, and English is spoken at school). Psycholinguists generally agree that the coordinate bilingual is probably less confused using two languages than is the compound bilingual. James Anderson has pointed out that a bilingual may be classified according to his skill in two languages along a more or less infinite scale:

> "Broadly considered there are bilinguals who have one dominant and one secondary language, while there are others who are reasonably balanced. There are bilinguals who switch easily from one language to the other, and some who find it extremely difficult and confusing to do so. It is very common to find bilinguals who have specialized use of the languages, so that they can speak of some topics in one and of others in the other."[1]

Estimates vary, but there are approximately ten million Spanish-speaking people in the United States. About 80% live in the southwestern states of Arizona, New Mexico, Texas and California. The other 20% live in or near New York City, Miami, and scattered throughout the south and midwest portions of the United States. It should be remembered that among the Spanish-speaking population of this country, there are broadly four different kinds of Spanish spoken: Mexican-Spanish, Puerto Rican-Spanish, Cuban-Spanish, and Spanish that originated in Spain. Within the southwestern region where the majority of Spanish-speaking people live, there are many varieties of Spanish spoken; for example, some speak a dialect of Spanish that has descended from the 16th and 17th conquistadores; others speak standard Mexican-Spanish; some speak "Koine", a dialect based on Mexican-Spanish; still others speak "pachuco", another variation of dialect; and in Texas, especially along the Texas-Mexican border, there are other variations of Spanish spoken, such as "Tex-Mex" which are indigenous to those areas.

Therefore, with the different kinds of Spanish spoken throughout the United States, it is easy to understand why the description of bilingualism has not found a definitive expression. William Mackey provides the following perspective concerning the definition of "bilingualism":

> "Bilingualism cannot be described within the science of linguistics; we must go beyond. Linguistics has been interested in bilingualism only insofar as it could be used as an explanation for changes in a language, since language, not the individual, is the proper concern of this science. Psychology has regarded bilingualism as an influence on mental processes. Sociology has treated bilingualism as an element in culture conflict. Pedagogy has been concerned with bilingualism in connection with school organization and media of instruction. For each of these disciplines, bilingualism is incidental; it is treated as a special case or as an exception to the norm. Each discipline, pursuing its own particular interests in its own special way, will add from time to time to the growing literature on bilingualism. But it seems to add little to our understanding of bilingualism as such, with its complex psychological, linguistic, and social inter-relationships. What is needed, to begin with, is a perspective in which these inter-relationships may be considered." [2]

In view of the different definitions which may be applied to the word, "bilingualism", it is many times necessary for the school system or educators to devise their own definition of bilingualism which will most appropriately fit their area needs. It is interesting to note that the Bilingual Education Act of 1967 avoided using the term "bilingual" and used the term "non-English-speaking" instead.

Definition of Biculturalism:

"Biculturalism" and "bilingualism" are often used synonymously, which is sometimes incorrect or misleading. Although most often the person who becomes bilingual tends to become more bicultural in his outlook, such is not always the case, and it is possible to have a bilingual program that is not bicultural. Biculturalism has become just as important an issue as bilingualism, in that many educators and most psychologists and sociologists are recognizing more and more that in order for the young child to develop into a successful student and individual, he must have pride

in his native culture. The term "bicultural" refers to sociocultural elements that go beyond language. Biculturalism is a functioning awareness and participation in two contrasting sociocultures. The Mexican-American is a bicultural individual because he lives in the atmosphere of his native Mexican-American culture as well as in the world of the Anglo-American culture. To be able to survive in this "real" world, he must learn how to extract from each culture those sets of values which will enable him to fulfill his needs of a member of the society in which he lives, while at the same time, maintaining those values which are inherent and which he cherishes in his native heritage and culture.

The Bilingual Education Act, signed by President Johnson, was primarily conceived to meet the needs of "children who come from environments where the dominant language is other than English." Senator Ralph Yarborough of Texas, author of the first bilingual education bill ever introduced in either House of Congress, called it a "landmark" in education legislation. It was intended to advance the learning of the child, irrespective of language and its purpose was to make learning the objective of the classroom, using other languages in addition to English to accomplish this objective.

Legislation passed by the 63rd Legislature in May of 1973 went a step further in that it added a new subsection for Bilingual Education in Texas which makes it mandatory that the history and culture associated with the native language of the child, shall be included in the school program, as well as the history and culture of the United States. For the Mexican-American child, who is a product of a bicultural society, it is very important that the bilingual programs incorporate an effective

bicultural approach and that a positive attitude regarding the Mexican-American student be taken by the teacher, the school administration, and the community. Bilingual education, complemented by a bicultural approach, can open the door to thousands of Mexican-American children, and will help them to develop into individuals that will have a fuller participation in society than their parents have had.

Historial and socioeconomic factors relating to the Mexican-American

When the Treaty of Guadalupe was signed in 1848, the United States acquired territory which had been Mexico's. Thus, the predominantly Spanish-speaking inhabitants found themselves citizens of a new nation. At this point the power shifted from the Spanish-speaking majority to the English-speaking minority, and those who had been "conquered" became the work-force which led to the formation of what has been called the agrarian "folk culture" among the Spanish-speaking. Only a very few relatively wealthy individuals could afford the luxury of literacy or education in the formal sense. Most were too busy working hard to exist, for the economic and social base structure of the southwestern region was centered around "white supremacy" and Mexican-Americans found themselves from the beginning looked upon as "second-class" citizens. Countless incidents of discriminatory nature to Mexican-Americans in Texas have been told or recorded, and many Mexican-Americans feel there is still much discrimination against them even today. The punishment of Mexican-American children in Crystal City, Texas in 1963, for speaking Spanish during recess on the school ground, was a flagitious example of this discrimination. The situation appeared to be discriminatory even a few years ago, according to a newspaper article which told of boycotts being staged by a majority of Mexican-Americans

in that South Texas city, as a protest against many issues, among them, "the right to read" for Spanish-speaking children - and a larger issue - "the longing of many Mexican-Americans for personal dignity they say they never had".[3] Another later article informed that an administrative law judge had ruled that "the Uvalde School District discriminates against Mexican-Americans in that the four Uvalde elementary schools are segregated and that the school board contributes to this by location of the schools and by creation of attendance zones".[4] This South Texas town of 12,000 is 50% Mexican-American, yet their socioeconomic background has deprived them of being equal to the other 50% of the population.

Discrimination can take many forms and in relating to research studies of Anglo stereotyping of the Mexican-American, John Burma gives the following synthesis of factors:

> "For one thing, Mexicans are often dark, and darkness of skin was already a badge of alleged inferiority before most Mexicans came upon the scene. Scond, they are predominantly poor, and so suffer from class discrimination. Third, their culture if different; hence, they are looked upon as inferior. Fourth, they are Catholic in a predominantly Portestant country. Fifth, theirs is a different language, and when used in public, it accentuates differences and may make Anglos feel excluded, fear insult, and so forth."[5]

After 1848, finding themselves forced to take low-paying jobs and hard work, they became entangled in the vicious circle of poverty and discrimination. They became neglected, underpaid, exploited migratory farm workers in the agricultural areas of Texas, Colorado and California. In Chicago they worked in the railroad sections and in the meat-packing plants; in Minnesota they worked in the sugar beet industry; in Pennsylvania, they became unskilled steel workers. They have contributed in a

most positive way to the development of our country, but undoubtedly, the area in which the Mexican-American has had least success is in the failure to obtain an education. Coming from a culture that did not prize mass education, finding it necessary to put his children to work to help the family exist, and feeling the frustration that even with an education he would not be accepted into the "white" society, he suffered and his children have suffered from this failure to take advantage of the educational opportunities. Kleinert (1969) has stated that the migrants, as a group, receive the least education of any group of workers in the national economy. He points out that the migrant child is the only child who cannot cope with the caste system of his peers.

> "... he is quickly categorized as a migrant; he learns where he stands in the unique caste system rigorously observed by children. Except for migrant children, every child learns to cope with the caste system of his peers. He learns that there is mobility in this system, that yesterday's clown can be tomorrow's hero. The migrant child does not have this chance when in school he confronts the rest of the world for the first time."[6]

According to Fisher who made a study of the Indians in Canada in 1969, relative to why so many were dropping out and not taking advantage of the increasing educational opportunities offered to them, he concluded that the expanded educational opportunities for them were not really opportunities at all. What the school was offering was an irrelevant set of values and training and was often in conflict with the moral and cultural values of the Indian student. The educational system was the one that was failing the student and not the student that was failing the system. "In trying to be a good and successful Indian, the Indian student must often be a bad and unsuccessful student."[7] This same comparison or

analogy can be applied to the Mexican-American student.

Family and traditional ties of the Mexican-American

Although characteristics may vary according to the individual circumstances, location, background, or generation, there are five basic culture concepts which can cause conflicting values to the Mexican-American. These relate to traditionalism, familism, paternalism, personalism, and fatalism.

Mexican-American society is based on folk culture. Group history and beliefs were transmitted orally down through the generations and Mexican-Americans have in most part held on to the traditionally rural folk culture. For example, in beliefs regarding illnesses and cures, it is not uncommon to find older Mexican-Americans taking a combination of certain "herbs" to cure an illness rather than going to an Anglo doctor. In some rural areas, one might even today find Mexican-American children wearing dead beetles around their necks to ward off sickness. These practices are becoming more unusual with the passage of time but Mexican-Americans have in the past been hesitant to give up the old unless the new offers a clear and workable alternative. They often do not see the possibility of "progress through change." They often cannot understand the need for "time pressure" or the idea of efficiency to which Anglo society is geared. Competition and the need to "strive to be Numero Uno" are not necessarily goals aspired to by Mexican-Americans. That is not to say they do not want to do well in whatever they may undertake to do, but Mexican-American culture would have them place more value on group interaction rather than on the individualistic accomplishment which may be considered as selfish and egotistical. Many differences in the culture and traditions of the Mexican-Americans are prominent factors in causing misunderstanding on the part of the child and of the teacher when he starts to school.

The majority of Mexican-American families are large but tightly knit units. Each member has a role. The mother is the homemaker, her major responsibility being child-bearing and the domestic obligations of a home; i.e., cooking, mending, etc. She is very much revered by all members of the family and most frequently, is the one who will be the mediator of any misunderstandings among family members. She is obedient and subservient to her husband, who is the undisputed "king" of the household. If there is a grandmother, grandfather, elderly aunt or other relative who reside in the household, as is often the case, much respect is given to them and they are considered an integral part of that household - not just unwanted relatives as is the case in many Anglo situations. The Mexican-American male has obligations stretching further than his immediate family. Loyalty and concern for relatives other than his own immediate family, often means that any economic success he may achieve, is used to meet his obligations as he sees them; hence, education would have to be secondary to family loyalty. Likewise, in a school situation, if the teacher believes one way and the parents another, respect for parents traditionally requires that their judgment prevail. In the case of the feminine members of the family, until very recently has there been any encouragement beyond the compulsory level for the education of girls. Tradition for the Mexican-American has in the past, generally decreed that girls are meant for motherhood, this concept being the highest and most desirable station in life for women.. As mentioned before, the "older generation" stereotype description of the Mexican-American's family life is rapidly changing. Arturo Cabrera of San Jose State College, makes a valid argument against the ethnic characteristics

attributed to the Mexican-Americans. He says that all the textbooks and information which teachers have do indeed stereotype the Mexican-American family as "unique...each of its family members having a distinct role....the father the patriarch...mother preserving home and family.... the good wife subservient to her husband, her goal in life pleasing him and seeing that the children receive affection and attention." But contrary to this stereotype picture, this description cannot accurately describe the estimated five to six million chiefly urban Americans of Mexican descent today because "in many homes in the Southwest today, mother works and she has a decisive voice, if not the chief one, in family decisions, management of finances, and care of the children. Wives often supplement family income with outside employment - just as the Anglo-American wives do. Children are individualistic and are just as spoiled and as saucy with their parents as their Anglo-American counterparts. Certainly many restrictions of the activities for boys and girls in the family are not greater for Chicanos than for average Anglo-American youth."

Religion, folk culture, and economics have all contributed to the fatalistic concept which the Mexican-American has. "Que será, será", typifies his feeling that everything is God's will and all hardships and difficulties have to be adjusted to. Acceptance is the means by which he copes with his problems. According to **Brussell**, this concept of predestination is tied very strongly to the Mexican-American's ideas of time, traditionalism, efficiency and achievement. "Anglo culture sets great store by the future; gratification is put off today in order to achieve more gratification tomorrow. The Mexican-American, on the other hand,

feels that the present cannot be ignored. He does not look upon the future with vision, nor does he brood over the past.....he is dedicated to living the moment to its fullest extent in the role he finds assigned to him by God."[8]

This concept serves to point out that much of the material available about the Mexican-American tends to point out or emphasize the "culture of poverty" associated with the socioeconomically poor of the Mexican-American group. In a recent study of Mexican-Americans who graduated from colleges and universities, it was found that they do not conform to any one stereotype. In varying degrees they were "individualistic, articulate, ambitious, civic and political-minded; they belonged to organizations, were urbanized, and felt well prepared for their occupations." In Cabrera's opinion, the Mexican-American college graduates "express attachment for the Spanish language and the Mexican culture, but at the same time there is an identity with the Anglo-American culture and the English language." The bilingualism of the Mexican-American student, complemented by a bilcultural approach through education, would permit the Mexican-American student to fulfill his needs within the Anglo society while at the same time retaining appreciation and pride in his own native heritage.

In terms of schooling, one of the most important considerations is that of parental attitude towards higher education. As previously mentioned, in general the Mexican-American parent has not been driven towards the same economic and social prestige of the Anglo parent. Consequently, higher education is not ranked as a priority and this is reflected in most cases, in

the attitude of the children. It has been stated that a prime source of difficulty is low level educational aspirations, both on the part of the Mexican-American parent and on the part of their children. Yet, the Coleman Report found that failure was largely a result of inadequate programs and language differences: "No matter how the parents might aspire to a higher achievement level for their child, their lack of knowledge as to the operational implementation, combined with the child's early failure experiences in the school, can so effectively attentuate confidence in his ability to ever handle competently the challenge in the academic area, that the child loses all motivation."

Madsen sees the acculturation process of the Mexican-American taking place on three levels. The base line is the traditional Mexican folk culture of the lower class (manual laborers, generally). The second level of acculturation embraces those individuals who have had a fair amount of experience outside the folk culture into which they were born, or they are struggling to make the transition. Those who achieve status in the Anglo world are considered to be on the third level of acculturation. They and those who belong to the second level are generally of the middle or upper class. Madsen says that "the three levels of Mexican-American acculturation frequently represent a three-generational process."[9] It should be noted here that those who attain the third level very often have to face more conflicts, because as he moves into the Anglo-American society and is accepted into it, he may have guilt feelings about rejecting his own culture, or he may be considered a "traidor" (traitor) by his own socioculture. The Mexican-American parent, then, has a great challenge

and responsibility in making the Mexican-American child realize that he is going to have to function in two sociocultures - that of the Mexican-American, and that of the Anglo-American. He must be made to feel that being bilingual and bicultural can be a tremendous asset and something of which he can be proud - an asset, rather than a handicap. If the schools foster this positive concept and develop it further from the time the child first experiences school life, there will be educational promise for thousands of Mexican-Americans who have up to now been made to feel in many cases, that being of Mexican ancestry is something of which to be ashamed. Mutual understanding of two cultures can be beneficial not only to the Mexican-American student, but it will be beneficial to his Anglo counterparts as well.

Some bilingual education programs and their effects on Mexican-Americans

Senator Ralph Yarborough has stated that the failure of our schools to educate Spanish-speaking students "is reflected in the comparative dropout rates." In the five Southwestern states (Arizona, Colorado, New Mexico, California, and Texas), Anglos 14 years of age and over, have completed an average of 12 years of school as compared with 8.1 years for Spanish-surnamed students. Texas ranks at the bottom, with a median of only 4.7 years of schooling completed by persons of Spanish surnames, according to the 1960 census. Approximately 60 percent of the children of Mexican descent who begin Texas schools do not finish high school. California and Colorado reach a 40 percent dropout rate, with Arizona and New Mexico following, in percentages of dropouts for Mexican-Americans.

As has been inferred, one of the greatest problems confronted by the Mexican-American child, when he enters school, is the language problem. From his secure home atmosphere, he is suddenly in a new and "foreign" environment and this initial contact can be a pleasant or unpleasant introduction to school which can have a profound effect upon his whole concept of the educational process. Educators are accepting more and more the fact that formal school normally begins at an age when much of the learning potential of a child has already been lost. Psychologist Bloom says that about 50% of mature intelligence is developed by age four and another 30% by age 8. Those who support bilingualism in the schools state that it can be a new way of conceiving the whole range of education for the child's ability to learn and to motivate him to further growth and development. The evidence done by researchers in the bilingual programs indicate that children learn to read and write faster and better in their dominant tongue than they do in a second language. There is also evidence that they can learn to read and write a second language more easily and better if they have built confidence in themselves by having become literate first in their native tongue; i.e., the child's home language, Spanish, would be his mother's tongue, and English would be his secondary language.

The establishment of bilingual education programs, using both English and Spanish as mediums of instruction in the school, promises to benefit not only the Mexican-American child but the Anglo child, as well, for as the Mexican-American is learning to perfect his English, the Anglo child will become familiar with the Spanish language and an appreciation of

cross-culture can be attained. There are three strong reasons which support bilingual education in the elementary school:

(1) Mexican-American children who enter school with less competence in English than monolingual English-speaking children will probably become retarded in their school work, to the extent of their deficiency in English, if English is the sole medium of instruction. Past studies indicate that Mexican-Americans start out in school fairly close to Anglos and although they fall slightly more behind with each grade, the two groups remain in about the same relative positions through the third or fourth grades. After that time, they begin to fall progressively and drastically further and further below the Anglo achievement norms.[10] This would concur with Cabrera's statement that "consistently, Mexican-American children beginning in the first grade slip in school achievement in comparison to Anglo-American school norms.....the educational fiasco begins to rear its ugly head for these children approximately in the fourth grade. By the time they are in high school, those who are left, many are so far behind in achievement that they have no good reason for staying."[11] Many educators are realizing that the importance of their early school years is a most important phase of their educational development.

(2) A second reason in support of bilingual education is that since many Mexican-American children come from Spanish-speaking homes, the use of Spanish by the teachers and as a school language is necessary in order to reinforce a strong and mutual relationship between the home and school. For example, when studying about the family or some aspects of the Mexican-American culture, it would be more meaningful to the child to teach this

unit in Spanish rather than English. The use of the Spanish language by the teacher would also be a means of establishing communication with the parents and would help to bring them into the school area rather than feel inhibited or embarrassed about their association with their child's school and teachers.

(3) The third reason in support of bilingual education is that language is the most important manifestation of one's self. If the school rejects the mother tongue of an entire group of children, this will effect seriously and adversely those concepts they have regarding themselves, their parents, their homes, etc. It has been said that to deny one's mother tongue, is in effect, to deny one's identity. The schools must bear the responsibility, to a great extent, of creating in the community an understanding of the important connection between one's mother tongue, one's self-image, and one's heritage, both individual and group-cultural. The Mexican-American child, who at the beginning of his school venture, is not able to measure up to his classmates' ability to speak English, and isn't permitted to acquire instruction in his own language, is off to a poor start and this language handicap may prove to be an obstacle he can never overcome. He will become frustrated and discouraged and take the first opportunity to drop out of school, taking a low-paying job and thereby become another member of the "poverty culture". Most of all, though, he will have accepted a low self-esteem and concept of himself and of his heritage from which he may never recover.

Up until a decade ago, there were no attempts being made to help the Mexican-American child to overcome his language barrier; during the past

few years, many programs have been implemented into the various schools around the country that have some aspect of bilingualism. Many educators feel that for the most part they have not been as effective as they could or should be. However, there are a few that merit attention and will serve to point out the progress that is being made in this direction.

The Coral Way School in Miami, Florida was the first public elementary school program to incorporate bilingual schooling in the United States and it is widely considered as one of the best. It was started in 1963 in an effort to meet the educational needs of the children of Cubans who were pouring into Miami at the rate of some 3,000 a month. (Fortunate for the Cuban children but ironic in that Spanish-speaking children had long had the same problem, yet no one cared enough to do something about this situation). A completely bilingual program in grades one, two and three, was established with half of the instruction given in Spanish by competent Cuban teachers (another ironic fact considering that the Spanish-speaking citizens of the U.S. could be a great potential in the development of competent Spanish teachers), and half in English by American teachers. The American and Cuban teachers, working in the same grade, formed a cooperative team and conferred frequently in order to coordinate their teaching. So successful was the program that this bilingual approach has now been extended to other elementary schools. Today, Dade County offers Spanish as a subject in every grade from one through 12 in all Miami schools. An evaluation of the achievement of this bilingual program shows that, "in addition to performing as well as the control group in the regular curriculum, the English-speaking pupils are learning a second language and the Spanish-speaking pupils are learning to read and write their native language."[12]

In 1964, two noteworthy programs were launched in Texas - one in the Nye School of the United Consolidated Independent School District in Webb County, outside of Laredo, and the other in the San Antonio Independent School District. The Nye School's program was started in the first grade in which half the children were English speakers and half were Spanish speakers. In 1965 the program was expanded into the second grades and in 1966, into the third grades. The teaching, in English and Spanish, in all of the elementary school subjects was done by bilingual teachers who were native speakers of Spanish and also fluent in English. They moved back and forth in Spanish and English, using each language about half of the time. In the fourth grade, where the self-contained classroom changed to the departmental organization, Spanish was continued as a subject for one class period a day. An evaluation of learning in mathematics revealed that bilingual learning for both Anglo and Mexican-American children gave better results than did learning in English alone. This program prospered, due in great part, to the enthusiasm of the school board, the administration, and the teachers, who were able to obtain the full cooperation of the parents. In comparing the Spanish-English bilingual programs to the French-English bilingual programs in Canada, the common ingredient which seems to be essential to the success of such a program is the complete support of the school administrators, teachers, parents, and of the entire community.

The bilingual program of the San Antonio Independent School District was originally a reading-readiness program in English for Spanish-speaking children in selected schools in neighborhoods which were all Mexican-American. New materials were prepared and new teaching techniques were developed. These were used for thirty minutes in the morning and thirty

minutes in the afternoon, in English in one experimental stream and in Spanish in another. By 1967, the success of the program was sufficiently recognized so as to permit a somewhat greater emphasis on the use of Spanish, starting in the first and second grades. The teaching in Spanish was by native speakers, either the regular classroom teacher or another who exchanged with the regular teacher. The subject matter stressed the self-concept and included language arts, science, and social studies.

The ESL (English-as-a-Second-Language) Program, while not a full bilingual program, was another attempt to help the Mexican-American child who enters school without an adequate knowledge of English. As mentioned before, in many areas of Texas, especially along the Mexican border, few of these students speak English as a first language. The only contact they may have with their second language, English, is in the classroom. Ray Felger of the Laredo Junior College, makes the statement that "most of the teachers have been trained in the middle-class, monolingual pedagogy taught in the middle-class, monolingual college system" and the instruction given to the Mexican-American child is seldom the planned type of program needed in this type of situation.[13] He adds that since the students seldom consider life outside their ethnic community, and seldom, if ever, experience any success in school, that they are not motivated to learn the second language well. By withdrawing into their own ethnic pocket, they decrease their level of competence in social mobility. As they withdraw from the mainstream of society, they become victims of poverty and unemployment. In January, 1970, Laredo had an 11.6 percent unemployment rate as compared to Dallas with a 1.2 percent; McAllen, a 6.3 percent and Harlingen and Brownsville, a 6 percent. In the case of the Laredo Independent School District, it has about a 90% Spanish-speaking population which means that about 90% speak Spanish as

a first language. Optimistically, about 25% of these students have parents who have complete mastery of the second language and speak it alternately within their homes. Therefore, this leaves about 65% with the problem of learning English as a second language. The ESL program has proven to be an important part of the bilingual education program in this particular area.

Another program which has been successful is the "Empleen ingles" program. This is a unique and innovative English-as-a-Second-Language technique in teaching which was originally developed by the Adult Basic Education Department in cooperation with the University of Arizona Radio-TV Bureau. This program was geared toward meeting the needs of the large migrant groups of Mexican-Americans. Basically the program consisted of some thirty videotape lessons designed for home viewing via telecast over commercial or educational TV stations. A film version of the tapes was available for classroom use but the main aspect of the program was its potential for home use thereby eliminating the necessity for a student to attend formal classes. Associated written materials were developed by the West Texas Education Center in Midland, Texas for use with the series. The materials are written at the fourth grade level, and enable English-speaking children in the home to assist adults involved in the "Empleen Ingles" lessons.

The lessons are built around practical problem situations encountered by the Mexican-American adult, such as medical care, job application, child care, shopping, automobile repair, driving requirements, etc. The lessons make the most of television and feature such techniques as animation, singing, dancing, and humor to increase each lesson's relevancy. An attempt is also made to reflect the viewer's culture insofar as possible. A bilingual host provides continuity for the series. Animated characters speak English, and in combination with the host, present Spanish explanations and repetition

opportunities for English vocabulary and pronunciation. The lessons deal with real situations, thereby holding the viewer's attention and retaining the audience. This type of program can be compared to the many educational programs one sees in Mexico City via the TV where the bilingual host or hostess handles various types of formats aimed at teaching the TV audience the English language. Other countries seem to be well ahead of the U.S. in recognizing the advantages of knowing and speaking more than one language. In fact, the United States is the only major country which considers a monolingual person "educated." In most countries, bilingualism is a way of life. In many countries, even more than two languages are spoken by all citizens. Most foreign diplomats who come to this country speak excellent English, yet it is rare to find a U.S. representative or high government official who can make the same showing in another country in the native language.

In its late 1979 report, the President's Commission on Foreign Language and International Studies stated that, "America's incompetence in foreign languages is nothing short of scandalous, and it is becoming worse....." Today, the United States has the fourth largest Spanish-speaking population in the western hemisphere. New York has the largest Spanish-speaking population of any city. It is projected that by the 21st century, two out of three inhabitants in the western hemisphere will be of Latin American extraction and more persons will speak Spanish than any other language of the Americas, including English.

The mandatory bilingual education act as provided for in Senate Bill 121 was a two-year plan which went into effect for the 1974-75 school year in Texas. According to estimates of pupil enrollment, some 40,000 first graders, with little or no knowledge of English, were affected by the

program during its first year.

Bilingual instruction calls for all subjects required by state law to be given in the child's native language, but for such subjects as art, music and physical education, children in the bilingual classes mix with their English-speaking classmates. Students stay in the bilingual program for a period of three years, or until they achieve a level of English language proficiency that will allow them to perform in the regular classes, and they are allowed to stay longer than three years, if necessary. The important aspect of this mandatory bilingual program, in relation to the Mexican-American student is that it includes the history and culture of the Mexican-Americans, as well as the history and culture of the United States.

In January of 1981, U. S. District Judge William Justice ruled to improve and expand the Texas bilingual education program by putting into effect within a six year period a plan which will include all grades from kindergarten through grade 12. This plan has met with both support and opposition from various Texas groups. Most Hispanic leaders feel that Judge Justice's ruling is a landmark decision that is necessary to ensure that Mexican-American students receive an adequate education. Although the ruling is presently being appealed, Judge Justice believes that unless Mexican-American children receive instruction in a language they can understand, thousands of Mexican-American children in Texas will remain educationally crippled for life and will be denied the "equal opportunity" which most Americans take for granted.

Hopefully, bilingual education will eventually hope to eliminate ignorance on the part of all members of our society in regard to the Mexican-American, as well as to develop a pride and higher self-esteem on the part of the Mexican-American student. During a debate in the House of Representatives, in which the issue was consideration of a bill for funding money for opportunities for Spanish-speaking people, it was brought out that many children in the United States, chiefly the Spanish-surnamed, are unable to speak English when they enter the first grade. Rep. H. R. Gross (R-Iowa) was quoted as asking: "Well, where does the responsibility for that kind of situation rest? Clearly it rests upon the home. If a child has not learned to speak English before he or she enters the first grade in school, then there is something radically wrong with the family." Rep. Wayne Hays (D-Ohio) added: "What do we want to do? Perpetuate these people so as not to be able to speak English forever and forever? As far as the Spanish-speaking people are concerned, I will say that half of them are here illegally so that they ought to at least learn our language."[14] This gross insensitivity points out the real need on the part of all society for a better understanding of the Mexican-American. In addition, it reflects a great need for the educators and teachers of the future to meet this challenge through the roles they have in our educational system.

Obstacles to achievement and effects of teachers and tests

Dr. Jules Henry, professor of anthropology at Washington University, has said: "It will not be enough to merely improve teaching methods and curricula. We must improve the school as a social system." The teacher,

from first grade on, can contribute enormously in this direction, by being genuinely interested in each student as an individual, and making it possible for the student to develop to his fullest potential as an individual. The most important thing that can happen in education is that which heppens between teachers and students in each classroom, day by day. The first obstacle which the Mexican-American child may have to overcome for any kind of achievement is the general atmosphere of the school and his relationship to the teachers. Charles Silberman, in Crisis in the Classroom, describes present-day schools as "grim, repressive and joyless". The good teacher will have to be able to teach the students to learn how to learn, motivating them to want to keep on learning. A good teacher will believe and be committed to the idea that learning should be alive, exciting and fun - and she must impart this attitude to the students. Therefore, the attitude of the teacher is of utmost importance and will have a crucial bearing on the relationship between herself and the students.

At the first Regional Conference on the Education of Spanish-Speaking People in the Southwest, held in Austin in 1946, some of the suggestions for removing obstacles in the educational achievement of Mexican-American students included: an end to segregation, a relevant curriculum built around the Mexican-American community, improved and special teacher training, particularly with respect to teachers' attitudes toward Mexican-Americans, increased efficiency in teaching English to Mexican-Americans, and improvement in school physical facilities. It was also recognized that Mexican-Americans' attendance at school was poor, that their academic achievement was low and that there was an imperative need to improve their minority socioeconomic status. There was also emphasis on the importance of

education in inter-American relations. As George Sanchez has pointed out: "The education of Spanish-speaking people in the United States is a very important phase of inter-American education. Not only is it a significant part of intercultural education in the U.S., involving one of the most prominent minorities in the nation, but it is a keystone in the structure of cultural relations between the U.S. and the other American republics."[15]

In the 1950s and 1960s, the emphasis on socioeconomic problems of minority groups and the Civil Rights movement contributed to a growing "awareness" on the part of many people that many of the problems relating to the Mexican-American was because of his low socioeconomic status. Today, there is increasing recognition of the necessity for specialized teacher training for teachers of Mexican-American children. The attempt on the part of the schools and teachers to mold the culturally different child into the Anglo concept of what an American student should be, has been a disastrous setback to the Mexican-American and has tended to stifle any motivation which he might have had at the beginning. The language "handicap", which is constantly referred to by teachers and educators, is always thought of as just that: a "handicap" which is a burden to both the student and the teacher. Attitudes need to be changed, on the part of the teacher as well as the student, in order that this "handicap" can be turned into an "asset". The U.S. spends thousands of dollars to teach Spanish to those working for the government, such as diplomatic services, CIA, foreign companies, etc. but fail to take advantage of the great potential we have in our Mexican-American students. Somehow it seems ironic that when we are adults, it is considered elite to be able to speak more than one language, yet many of these children who enter school with the knowledge of English and Spanish are considered "handicapped". Unless they are fortunate enough to come into contact with a teacher who doesn't consider this as a handicap, this stigma

tends to stay with them throughout their school years, lowering their self-esteem year by year and reducing to shame any connection with their cultural heritage because it is different from that taught in the school. A positive teacher attitude towards the Mexican-American child, then, is of prime importance in motivation of students towards higher education.

Another obstacle in the achievement of the Mexican-American student is wrapped up in that hazy area known as the IQ test, achievement test, etc. Perhaps more has been written about Mexican-Americans' low academic achievement and IQs than about any other educational topic. There have been many studies comparing Mexican-American group achievement scores to those of Negroes and Anglos, or to their own individual "capacity" as measured by various psychometric instruments. While individual studies vary, a rather clear picture of the group's tested IQ and school achievement is evident: Mexican-Americans, as a group, fail to achieve well on standard tests of academic achievement, and they do not do as well as their Anglo counterparts in the more subjective evaluations of achievement. The grade-point average of the Mexican-American group is generally lower than that of the Anglo group within the same school or district. In the IQ and other standardized testing of Mexican-American students, many argue that the validity of the results are open to question since it is felt that these statistics only serve to prove that the academic success of the Mexican-American child depends on the degree to which his home has been oriented to the Anglo middle-class culture, which is what our schools are geared towards, for the most part. Therefore, a conclusion could be drawn that these low test scores are an indication of the schools' failure to acculturate (i.e., to transfer one group culture to another group) the Mexican-American. Most educators, as well as Mexican-American parents,

agree that this type of testing is not a true indication of the intellectual potential or capacity of the individual Mexican-American student, nor should it reflect an accurate picture of the group as a whole. As far back as 1962, Peal and Lambert made a study on the effects of bilingualism, using a group of monolingual and a group of bilingual ten-year old students from six Montreal French schools and administered verbal and non-verbal intelligence tests. They found that bilinguals performed significantly better than monolinguals on both verbal and non-verbal intelligence tests.[16]

The staff of the U.S. Office of Education, in analyzing the Coleman Report on Mexican-American children, concluded that school achievement, as measured by whatever standard, is closely related to social class and to home background. Parents with more education, higher income, etc. had children who performed well in school. Higher status Mexican-American homes tend to be less "Mexican" and more "American"; the more the child is like what the school expects, the better he will achieve; i.e., the more "acculturation", the higher the achievement.[17] This report also concluded that teachers' characteristics account for most of the differences in school factors that are related to achievement.

Hurdles for the Mexican-American student in higher education:

The two main obstacles for the Mexican-American student with regard to pursuing higher education are: (1) academic ability; and (2) financial capability.

According to K.P. Cross, the greatest single barrier to college admission in the 1960s was a lack of demonstrated academic ability - as that ability is nurtured and measured in the schools.

> "A great dis-service has been done to ethnic minorities in equating skin color with low academic achievement. Although the 'open door' policy of many community colleges is

> making it possible for a greater number of minority students to be able to continue their education beyond high school, the number of those enrolled is far below the potential. Almost two-thirds of the community colleges in this country report that less than 25% of the students enrolled in remedial courses are members of ethnic minorities. Numerically, it is the Anglo students who have gained educational advantages through open admissions. There is still a powerful relationship between social class and academic achievement."[18]

Mexican-American enrollment in higher education can be considered a crucial indicator of Mexican-American advancement to middle-class status. Herschel T. Manuel has made studies of the percentages of Spanish-surnamed student populations at the University of Texas for 1966-67 and found that the Spanish-surnamed student population was about one-sixth of the percentage of Mexican-Americans in Texas. For the same period, the California State Department of Education reported a 7.42 percent of junior college students with Spanish surnames, which points out that even in the relatively inexpensive and extremely numerous junior colleges of California, the Mexican-American men to Mexican-American women in college, according to Manuel, is about 2 to 1 in favor of the men, indicating the Mexican-American female still "has a long way to go" in being represented in higher education.

John Egerton states: "For the student with little or no money, and a so-so record from an inferior high school, the odds against survival are high. And, if in addition, if the student's skin is black or his native tongue is Spanish, the high hurdles of higher education are asmost insurmountable."[19]

The Mexican-American student with problems stemming from the insecurities of poor academic achievement in high school, will face even greater problems in college. He may need special help in improving his reading and writing skills. San Jose State College in California provides students with two sources of aid for the problems they encounter in college. One is the Writing Center where he can bring any paper which he is preparing or which

has been returned to him by an instructor. In the Writing Center, he receives private tutoring with experienced composition teachers who discuss organizational skills and ways of improving his paper and correcting his errors. In the College Reading Laboratory, he can work with well-trained graduate assistants on a specifically planned individualized program of reading improvement. Some of the specific areas in which Mexican-American students may need help is in pronounciation of new words, increasing their vocabulary, spelling problems, and learning how to differentiate between main ideas and details. In helping these students, the teacher also faces problems in helping them to overcome their social differences, and to help in motivating them to see that they can learn, in spite of their failures in the past.

At California State College in Los Angeles, on method that has been developed to keep the Mexican-American in college is the EOP (Educational Opportunity Plan).[20] Its objective is to provide a means by which Mexican-American students can be introduced and maintained in higher education. There are four phases of this plan, which are: recruitment, orientation, implementation, and evaluation.

Recruitment is the most important aspect of the program. They try to recruit motivated students who are representatives of their community in order to develop future personnel resources that will use their knowledge for the benefit of their community. One of the disturbing facts of the Mexican-American society is that in proportion to their numbers, there are very few leaders to which the Mexican-American student can relate to. Manuel Servin points out that in the prestige fields of work, such as medicine, engineering, etc., the number of Mexican-Americans are much too few and fare out of proportion to the total population. More depressing is the fact that there are so few Mexican-American leaders in the field of educa-

tion. He says there are only a few more Mexican-descended college history instructors today than there were in the thirties. At a 1969 Mexican-American Conference of Students for Increasing Opportunities, it was brought out that there were only two Mexican-American professors at UCLA. Although progress is being made in the number of Mexican-Americans being hired for higher education positions, the attempt to recruit students who will return their efforts to the Mexican-American community and help to foster the need for more Mexican -Americans to continue into higher education is a very realistic and valid goal.

After the recruitment of the student, he is given orientation of the methods and procedures of the college environment and its supportive services. This introduction is important to insure the continued success of the student because if he is provided with intensive orientation and supportive services throughout his first year, then he is able to function more independently in his later college years. This orientation period, which is held during the summer, provides the student with a transition stage into higher education. It concentrates on educational and psychological barriers that the student may have and helps to develop motivation within the student for his potential and academic skills.

The orientation program is divided into three categories, which are academic instruction, guest lecturers, and enrichment activities, such as field trips, plays, etc. Through this program the student improves his basic skills and he develops a cultural awareness which gives a greater insight into himself, helping him to remove any psychological barriers he may have. By developing an awareness of his own potential, he develops a greater sense of responsibility with regard to his place in today's society.

One important aspect in keeping Mexican-American students in college is related to the counseling services or student guidance centers of educational institutions. Many times the student is not aware of the services offered and it is important that the structure of the college is such that he will receive the help he may need. This could include counselors helping him with such problems as transportation needs, medication, health services, legal problems, job placement, financial assistance or information on loans, housing information, tutorial services, etc.

The recruitment, then, of Mexican-American students into higher education can be heightened with the removal of these two major obstacles, i.e., a low-achievement record in high school, and financial problems relating to college costs. A recent complaint was made at the University of Texas by a minority representative who charged that although over $93,000 had been spent on recruitment of athletes, less than $15,000 had been spent on recruiting minority students.[21] A definite need for teachers and educators to recognize the potential of Mexican-Americans into higher education is imperative.

Conclusion:

In summary, the following forthright statements can be made with regard to education for Mexican-Americans in the United States:

Mexican-Americans are here to stay. They played a definite part in the economic growth of this country during the early years and in later years they have contributed to the freedom and democracy which, as Americans, we all treasure and cherish. Mexican-American casualties in Vietnam, for example, ran above 30% in Texas compared to the 14% Mexican-American population in the state; in California, casualties ran close to 33% com-

pared to 10% of the total population. They have given much, but they have not received much from education, due to their low socioeconomic status. A whole new re-orientation and better understanding of the Mexican-American must be implemented in order to erase many of the myths concerning the Mexican-American, such as low intelligence, lack of motivation, cultural inferiority, etc.

The two main obstacles to higher education for the Mexican-American can be related to academic inability, which can be traced to an ineffective school program for them, and low economic status, which can be traced to the negative attitude of society for different cultures. These two major obstacles can be alleviated through EDUCATION, which is a reflection of our society (as education changes, society changes; as society changes, education changes). The schools, then, must play an important role in retaining the Mexican-American in higher education. The ROLE OF THE TEACHER is of utmost importance in our educational system in attaining this goal.

Postman and Weingartner argue that the primary responsibility rests with school teachers since they have access to the majority of youth, and that people who have been educated to recognize change, are sensitive to problems caused by change, and who have the motivation and courage to bring forth this "new education" are needed in the leadership roles of our educational system.

Charles Silberman states that first and foremost, teachers must be liberally and humanely educated because only by means of a humanized teacher can a classroom become a humane place in which pupils can themselves become truly human.

William James believed that the most important attitude that a teacher could have was that of encouragement. He thought the teacher should never have an absolutistic attitude, since he was fallible; but rather the function

of the teacher should be as a guide and as a friend. His feeling was that a positive attitude, on the part of the teacher, would create real progress whereas a negative viewpoint would stifle the development of the student. He upheld the belief that kindness and understanding were as important in education as in other aspects of life.

In 1968, Robert Rosenthal proposed that students live up, or down, to their teachers' expectations of them. He said that teachers express their opinions consciously and unconsciously, in work, grimace and gesture, and that teachers who think their students are bright, teach harder. This "pygmalion theory" caused consternation and quarrels among teachers and researchers, but after exhaustive tests conducted in and out of the classroom and the laboratory, his research supported his feeling that self-fulfilling prophecy is a real phenomenon. In explaining what he calls the "pygmalion effect", he proposes a four-factor theory of the influences that produce the result that teacher attitudes have a bearing upon the performance of their students. He states that teachers who have been led to expect good things from their students appear to:

- create a warmer social-emotional mood around their "special" students;
- give more feedback to these students about their performance;
- teach more material and more difficult material to their special students; and
- give their special students more opportunities to respond and question.[22]

Reviewing the research on teaching effectiveness, Gage (1965) reported that five characteristics were related to effective teaching: warmth, cognitive organization, including intellectual abilities and knowledge of subject matter; orderliness; indirectness; and problem-solving ability. Hamachek (1969) expressed his thoughts that "good teachers are flexible,

and are in a sense "total teachers", being able to move with the shifting tide of their own needs and those of the students'. A "total teacher" can be firm when necessary and permissive when appropriate. It depends on many things and good teachers seem to know the difference."[23]

It has been said that teaching is a form of loving. Postman and Weingartner have made the recommendation that every teacher should have to provide evidence that she, or he, has had a loving relationship with at least one other human being, before being allowed to teach.[24]

Harry K. Wong, a second-generation Chinese-American, whose fame as a "super-teacher" has extended far beyond his Redwood City, California boundary, said in a recent speech that this implementation "of the technique of love", by the average classroom teacher, is virtually non-existent. "Instead", he says, "we spend countless hours and monies on individualized instruction, self-paced instruction, accountability, study carrels, phase contracts, and learning packets. Love requires no in-service meetings, no after-school meetings, no extra funds for curriculum groups and no summer committee work." He maintains that there are three simple things that will guarantee teacher success: (1) Design lessons that guarantee success; (2) Praise the students for their success; and (3) Say, "I love you!"[25]

Especially for the Mexican-American student, who faces the complexities of two different cultural worlds, the role of the teacher and the effect of this relationship between the teacher and the Mexican-American student, will have a direct bearing and can be a determining factor in his pursuance of, and his retention in, higher education.

FOOTNOTES

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2. Theodore Andersson and Mildred Boyer, Bilingual Schooling in the United States, Volume I; Southwest Educational Development Laboratory, Austin, Texas, January 1970; page 11.

3. Greenville Herald Banner, September 19, 1973, page 2.

4. Greenville Herald Banner, November 26, 1973, page 4.

5. Theodore Andersson and Mildred Boyer, Bilingual Schooling in the United States; Volume II, page 109.

6. Herbert J. Klausmeier and Richard E. Ripple, Learning and Human Abilities, Harper & Row Publishers, New York, 1971, p. 213.

7. Ibid, page 214.

8. Arturo Cabrera, Emerging Faces - The Mexican-Americans, Wm. C. Brown, Publishers, 1971, page 56.

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10. Thomas P. Carter, Mexican Americans in School; College Entrance Examination Board, New York, 1970, page 18.

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13. Ray Felger, "Habla Usted Ingles?", The Texas Outlook, September 1972, TSTA Publishers, Austin, p.52.

14. Dallas Morning News, Sunday, October 21, 1973, page 18A.

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16. Ibid, page 50.

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18. K. P. Cross, "New Learners, New Options", AAUW Journal, November 1973, Washington, D. C., page 4.

19. John Egerton, "Higher Education for High Risk Students", Southern Education Foundation, Atlanta, Ga., April 1969, page 6. (Microfilm)

FOOTNOTES (Continued)

20. Manuel Guerra, from paper presented at Conference on Increasing Opportunities for Mexican-American Students, California State College, Long Beach, California, May 15, 1969. (Microfilm)

21. Channel 5 News, November 13, 1973.

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25. Harry K. Wong, "Dear Class, I Love You", Learning, December 1972, p. 20-22.

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